The saying of Ramadan Mubarak

Shaykh Saalih Al-Fawzaan says in Al-Mulakh-khas Al-Fiqh-hee (1/193):

Quote:

"And there is no harm in the people making tahni'ah to each other (on the 'Eed), that one says to others: Taqabbal Allaahu minnaa wa minkoom.

Shaykh Al-Islaam Ibn Taymiyyah said: 'It has been reported from a group of the Companions that they used to do it, and the imaams were lenient regarding it, like Ahmad and others.'

And the intended meaning of tahni'ah is: Showing affection and expressing happiness.

And Imaam Ahmad said, 'I do not begin with it (in my greeting) to anyone, but if someone begins with it (in their greeting) to me, then I respond to it.'

And that is because the response to a greeting is waajib; and as for beginning someone with tahni'ah, then it is not something ordered (in the Sharee'ah), nor is it something prohibited. Furthermore, there is no problem in the people shaking hands with the tahni'ah."

This quote is relevant since the phrase "Ramadhaan Mubaarak" is similar to "Taqabbal Allaahu minnaa wa minkum" in that they are both phrases that are common on the tongues and are taken as Sunnah by some people.

Notice that when Ibn Taymiyyah said that it had been reported from some of the Companions that:

[1] He used the wording "has been reported" which indicates that the reports may not be authentic.

[2] He said afterwards that the imaams were lenient regarding it, meaning that he did not see it as being an established practice in the religion based on the reports from the Companions. Leniency [tarkhees] would not be needed for an established practice.
[3] He referred to the statement of Imaam Ahmad that Shaykh Saalih brought. Imaam Ahmad knew of the reports from the Companions as well, but still did not view this as an established religious practice. In Al-Mughnee: ÓõÆëóá ÃóÍúãóÏõ Úóäú Þóæúáö ÇáäøóÇÓö Ýöí ÇáÚöíÍóíúäö ÊóÞóÈøóáó Çááøóåõ ãöäøóÇ æóãöäúßõãú . ÞóÇáó : áóÇ ÈóÃúÓó Èöåö , íóÑúæöíå Ãóåúáõ ÇáÔøóÇãö Úóäú ÃóÈöí ÃõãóÇãóÉó . Þöíáó : æóæóÇËöáóÉó Èúäö ÇáúÃóÓúÞóÚö ¿ ÞóÇáó : äóÚóãú . Þöíáó : ÝóáóÇ ÊõßúÑóåõ Ãóäú íõÞóÇáó åóÐóÇ íóæúãó ÇáúÚöíÍö . ÞóÇáó : áóÇ .
"Imaam Ahmad was asked about the saying of some people o-n the two 'Eeds 'Taqabballaahu minnaa wa minkum.' He said, 'There is no problem with that, as the people of Shaam have reported it from Aboo Umaamah.' It was said, 'And Waathilah ibn Al-Asqa'?' He said, 'Yes.' It was said, 'So this is not disliked that this is said o-n the day of 'Eed?' He said, 'No.'"

[4] While he and Imaam Ahmad both knew of these narrations, they themselves did not use these greetings themselves, but they would reply to those who greeted them with them and not disapprove of it. If they believed that the phrase was Sunnah, meaning the Sunnah of the Companions here, then they would have been the first to begin greeting the people with it due to their love of the Companions and their adherence to the guidance they were upon. **So they viewed this statement as being normal speech, that which is mubaah (openly permissible) in its origin.** Thus it is similar to the phrase "Ramdhaan Mubaarak" or 'Eed Mubaarak" or the likes, those statements which have no negative meaning within themselves and are considered from the normal speech of the people.

So when someone claims that these greetings are Sunnah, or a practice that is part of the Islaamic Sharee'ah, then they have taken it a step further than what has been discussed here, and we require from them proof from the Messenger of Allaah (sallallaahu 'alayhe wa sallam).

This is the case in places where blind following is predominant. New Muslims are taught that this is the "Islaamic

greeting" or "the Sunnah" for the 'Eed. This is usually said by those who take everything around them that the Muslims do as being Sunnah or religiously established without relying o-n any evidences.

So the statement of Shaykh Saalih Al-Fawzaan and others from the scholars, that there is no harm in it, then this must be understood in the right context: There is no harm in someone saying this phrase to greet his brother o-n the 'Eed. However, as for a person claiming that it is "Sunnah" meaning the Sunnah of the Prophet (sallallaahu 'alayhe wa sallam), which is the first meaning people understand when they hear that something is Sunnah, then this is making something part of the Deen and it requires evidence, and the Shaykh was not speaking about this when he said, "laa ba's".

And Allaah knows best.

Moosaa Richardson

http://www.salafitalk.net/st/viewmessages.cfm?Forum=6&Topic=738

This article is from: The Calgary Islamic Homepage - Aqeedah & Manhaj of the Salaf-Us-Saalih

www.calgaryislam.com/modules.php?op=modload&name=News&file=article&sid=163